Freedom from self-indulgence is a surrender of the allurement of the eyes, the ears, and all the senses; a surrender of the allurement of all non-eternal things, continually made through a realization of the faultiness of all objective things.

—*The Crest Jewel of Wisdom*

THEOSOPHY

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OMENS AND PRESENTMENTS

IT is the teaching of occult psychology, in relation to the great natural cycles, that the evolutionary stream of self-conscious intelligence—made up of egos seeking to know themselves—moves slowly from plane to plane. At any given time, the vast majority of these egos will be found at the level where they, as a class, discern "reality." They are held on that plane by the affinities of self-identification, or the bonds of Karma, until, little by little, there is dawning perception that a higher reality exists. It is by reason of this awakening that the turmoil of what the Teachers speak of as a "transition age" begins. It is clear from what is said in H.P.B.'s "Five Messages to the American Theosophists" and in *The Secret Doctrine* that the world, and more particularly the people of the United States, are now in the midst of such a transition, or, at least, moving toward one of the climaxes in a great process of accelerating change.

The meaning of the entire cycle, with something concerning the special difficulties of the present, is briefly stated in *The Secret Doctrine*:

> . . . for the first three and a half Root-Races, up to the middle or turning point, it is the astral shadows of the "progenitors," the lunar Pitris, which are the formative powers in the Races, and which build and gradually force the evolution of the physical form towards perfection—this, at the cost of a proportionate loss of spirituality. Then, from the turning point, it is the Higher Ego, or incarnating principle, the *nous* or *Mind,* which reigns over the animal Ego, and rules it whenever it is not carried down

> by the latter. In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus,* that the upward attraction has lost all its power on the thinking, reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon. (II, 110.)

What confines the great mass of egos in bondage to the present, delusive idea of "reality"? The answer is given:

> . . . so long as the contrast of Subject and Object endures—to wit, as long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving *Ego* (the Higher Self) from the thraldom of these senses—so long will it be impossible for the *personal* Ego to break through the barrier which separates it from a knowledge of *things in themselves* (*or Substance*). That Ego, progressing in an arc of ascending subjectivity, must exhaust the experience of every plane. (I, 329-30.)

The devotional books, par excellence *The Voice of the Silence,* provide an Ariadne's thread to the individual aspirant, helping him to find his way through the bewildering changes of scene as he struggles on this upward journey. He is given rules to live by, protective principles to adopt, and learns the secret of that undying and steadfast strength which comes from love for his fellows and devotion to the interests of others.

But some of the subtle realities described by the devotional books have a broad projection in the account of human development given in the occult history of the human race. This is the *science* of the Secret Doctrine, or one of its branches. The progressive awakening of the classes of egos to higher levels of being is spoken of as the "journey of the 'pilgrim-soul' through various states of *not only matter* but Self-consciousness and self-perception." (I, 175.) The extraordinary promise of this development, in respect to the present fifth sub-race, is suggested in some detail on pages 445-46 of Volume II of *The Secret Doctrine.*

All this is in vast, impersonal outline—the scientific view. Yet there is still another projection of collective egoic destiny provided for study in the writings of the Teachers. This is found mainly in

those discussions and appeals addressed to Theosophists by H.P.B. and W.Q.J.—considerations of the work, accomplishments, responsibilities, problems, and objectives of the Theosophical Movement. By this means, what is given in abstract terms in *The Secret Doctrine* and elsewhere becomes clothed with the flesh and blood of experienced struggle. There is for example what is said by H.P.B. in the Third Message to the American Theosophists, concerning "the latent psychic and occult powers in man" which are "beginning to germinate and grow." And again, in the Fourth Message, she speaks of "the special perils" as well as "special advantages" implicit in the present cycle of "Manasic and Spiritual development." If these capacities run riot, controlling instead of being controlled, they will lead students into "the most dangerous delusions and the certainty of moral destruction." Such developments are now writ large in the sudden emergence of fads and cults in the United States. The pertinence of the urgent warnings by the Teacher is not in the least obscure. And in the Second Message there was this:

> We need all our strength to meet the difficulties and dangers which surround us. We have external enemies to fight in the shape of materialism, prejudice, and obstinacy; the enemies in the shape of custom and religious forms; enemies too numerous to mention, but nearly as thick as the sand-clouds which are raised by the blasting Sirocco of the desert. Yet, again, there are more insidious foes, who "take our name in vain," and who make Theosophy a by-word in the mouths of men and the Theosophical Society a mark at which to throw mud. They slander Theosophists and Theosophy, and convert the moral Ethics into a cloak to conceal their own selfish objects.

Why should this heightening of difficulties occur? For one thing, it comes as part of the shadow which follows all innovations, as resistance to the challenge of new perception, of strange intimations of higher reality, of vague intuitions of a better way of life and of deeper meanings than those the world now knows and embraces. These inner stirrings cannot help but provoke confusion and struggle in the world. It is once more the drama described in "The Tidal Wave," played out in theaters "too numerous to mention." And it must mean also that the present is a time of accelerated *exhaustion* of the experience of the plane which represents the past—of struggle for "survival," and a desperate clinging to old forms by those unable to sense the reality of anything else.

The present disorders, then, are virtually inevitable. They were

not without clear anticipation, although in the language of generality. Externally, they are bound to appear disheartening. No prediction in words, however descriptive, can wholly prepare us for the impact of actual events—just as, although the warnings of the *Voice* are explicit enough, being conveyed with all the power of one who was both strong and wise, we may despair and forget their wisdom for a while when the crises of which they speak come upon us.

Yet it is also clear that the diverse phenomena of the unfolding present were indeed foreseen by the Teachers, who made provision for understanding what they mean in sage instructions. Nor is it beyond our capacity to recognize that one necessity of the new beginnings which are to come is the chastened open-mindedness and readiness for change that shock and comparative disaster help to produce. Seekers are born only among those who discover that they are lost and need help. Only men jarred out of complacency and easy confidence are moved to ask those decisive questions which lead to perception of truth.

So these are not, and cannot be, "comfortable" times. But if we persistently try to adopt the perspective of the Teachers in looking at the affairs of men, the tendencies of the times, and even the boiling dissatisfactions and rebellions now becoming endemic in our society, we may be able to see that all these things are omens and presentments of much more than social failure and moral collapse. They mark or presage awakenings that may be turned to extraordinary purpose, after the initial fervors of resentment and disillusionment have had time to diminish, and the longing for deep and positive vision rises from the hearts of many, many men.

CONVERSATIONS ON OCCULTISM

VII

STUDENT.—What principal idea would it be well for me to dwell upon in my studies on the subject of elementals?

Sage.—You ought to clearly fix in your mind and fully comprehend a few facts and the laws relating to them. As the elemental world is wholly different from the one visible to you, the laws governing them and their actions cannot as yet be completely defined in terms now used either by scientific or metaphysical schools. For that reason, only a partial description is possible. Some of those facts I will give you, it being well understood that I am not including all classes of elemental beings in my remarks.

First, then, Elementals have no form.

Student.—You mean, I suppose, that they have no limited form or body as ours, having a surface upon which sensation appears to be located.

Sage.—Not only so, but also that they have not even a shadowy, vague, astral form such as is commonly ascribed to ghosts. They have no distinct personal form in which to reveal themselves.

Student.—How am I to understand that, in view of the instances given by Bulwer Lytton and others of appearances of elementals in certain forms?

Sage.—The shape given to or assumed by any elemental is always subjective in its origin. It is produced by the person who sees, and who, in order to be more sensible of the elemental's presence, has unconsciously given it a form. Or it may be due to a collective impression on many individuals, resulting in the assumption of a definite shape which is the result of the combined impressions.

Student.—Is this how we may accept as true the story of Luther's seeing the devil?

Sage.—Yes, Luther from his youth had imagined a personal devil, the head of the fraternity of wicked ones, who had a certain specific form. This instantly clothed the elementals that Luther evoked, either through intense enthusiasm or from disease, with

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NOTE.—This article by William Q. Judge was originally published in the *Path*, October, 1888.

the old image reared and solidified in his mind; and he called it the Devil.

Student.—That reminds me of a friend who told me that in his youth he saw the conventional devil walk out of the fire place and pass across the room, and that ever since he believed the devil had an objective existence.

Sage.—In the same way also you can understand the extraordinary occurrences at Salem in the United States, when hysterical mediumistic women and children saw the devil and also various imps of different shapes. Some of these gave the victims information. They were all elementals, and took their illusionary forms from the imaginations and memory of the poor people who were afflicted.

Student.—But there are cases where a certain form always appears. Such as a small, curiously-dressed woman who had never existed in the imagination of those seeing her; and other regular recurring appearances. How were those produced, since the persons never had such a picture before them?

Sage.—These pictures are found in the aura of the person, and are due to pre-natal impressions. Each child emerges into life the possessor of pictures floating about and clinging to it, derived from the mother; and thus you can go back an enormous distance in time for these pictures, all through the long line of your descent. It is a part of the action of the same law which causes effects upon a child's body through influences acting on the mother during gestation.*

Student.—In order, then, to know the cause of any such appearance, one must be able to look back, not only into the person's present life, but also into the ancestor's past?

Sage.—Precisely. And for that reason an occultist is not hasty in giving his opinion on these particular facts. He can only state the general law, for a life might be wasted in needless investigation of an unimportant past. You can see that there would be no justification for going over a whole lifetime's small affairs in order to tell a person at what time or juncture an image was projected before his mind. Thousands of such impressions are made every year. That they are not *developed into memory* does not prove their nonexistence. Like the unseen picture upon the photographer's sensitive plate, they lie awaiting the hour of development.

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*See *Isis Unveiled* in the chapter on Teratology. (Ed. *The Path.*)

Student.—In what way should I figure to myself the essence of an elemental and its real mode of existence?

Sage.—You should think of them as *centres of energy* only, that act always in accordance with the laws of the plane of nature to which they belong.

Student.—Is it not just as if we were to say that gunpowder is an elemental and will invariably explode when lighted? That is, that the elementals knew no rules of either wrong or right, but surely act when the incitement to their natural action is present? They are thus, I suppose, said to be implacable.

Sage.—Yes; they are like the lightning which flashes or destroys as the varying circumstances compel. It has no regard for man, or love, or beauty, or goodness, but may as quickly kill the innocent or burn the property of the good as of the wicked man.

Student.—What next?

Sage.—That the elementals live in and through all objects, as well as beyond the earth's atmosphere.

Student.—Do you mean that a certain class of elementals, for instance, exist in this mountain, and float unobstructed through men, earth, rocks, and trees?

Sage.—Yes, and not only that, but at the same time, penetrating that class of elementals, there may be another class which float not only through rocks, trees, and men, but also through the first of the classes referred to.

Student.—Do they perceive these objects obstructive for us, through which they thus float?

Sage.—No, generally they do not. In exceptional cases they do, and even then never with the same sort of cognition that we have. For them the objects have no existence. A large block of stone or iron offers for them no limits or density. It may, however, make an impression on them by way of change of color or sound, but not by way of density or obstruction.

Student.—Is it not something like this, that a current of electricity passes through a hard piece of copper wire, while it will not pass through an unresisting space of air?

Sage.—That serves to show that the thing which is dense to one form of energy may be open to another. Continuing your illustration, we see that man can pass through air but is stopped by metal.

So that "hardness" for us is not "hardness" for electricity. Similarly, that which may stop an elemental is not a body that we call hard, but something which for us is intangible and invisible, but presents to them an adamantine front.

Student.—I thank you for your instruction.

Sage.—Strive to deserve further enlightenment!

THE VALE OF HUMAN LIFE

The first range of hills, that encircles the scanty vale of human life, is the horizon for the majority of its inhabitants. On *its* ridges the common sun is born and departs. From *them* the stars rise, and touching *them* they vanish. By the many, even this range, the natural limit and bulwark of the vale, is but imperfectly known. Its higher ascents are too often hidden by mists and clouds from uncultivated swamps, which few have courage or curiosity to penetrate. To the multitude below these vapors appear, now as the dark haunts of terrific agents, on which none may intrude with impunity; and now all *a-glow,* with colors not their own, they are gazed at as the splendid palaces of happiness and power. But in all ages there have been a few who, measuring and sounding the rivers of the vale at the feet of their furthest inaccessible falls, have learned that the sources must be far higher and far inward; a few, who even in the level streams have detected elements, which neither the vale itself or the surrounding mountains contained or could supply. How and whence to these thoughts, these strong probabilities, the ascertaining vision, the intuitive knowledge may finally supervene, can be learnt only by the fact. I might oppose to the question the words with which Plotinus supposes NATURE to answer a similar difficulty. "Should any one interrogate her, how she works, if graciously she vouchsafe to listen and speak, she will reply, it behoves thee not to disquiet me with interrogatories, but to understand in silence even as I am silent, and work without words."

—SAMUEL TAYLOR COLERIDGE

letters • questions • comment

What is the point of studying the after-death states? After all, we cannot really prove the truth of these doctrines.

We might first consider the proper function or use of a doctrine. For those who seek to make their religious feelings into a haven, either as a respite from exhausting struggle or from mental laziness or timidity, a doctrine supported by plausible argument can serve admirably. But for those who try to live by daring, or who, spurred by a "relentless humility," cannot be content with partial understanding, doctrines become tools by which the intellectual limitations of the age may be transcended. This is begun by adopting the method of occultism which is described by H. P. Blavatsky in *The Secret Doctrine* (I, 177):

> Everything in the Universe follows analogy. "As above, so below"; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual.

Earlier in this volume (p. 150), H.P.B. has this caution to offer in the use of analogy: "In Occult Science this law is the first and most important key to Cosmic physics; but it has to be studied in its minutest details and 'to be turned seven times,' before one comes to understand it. Occult philosophy is the only science that can teach it." This implies that the use of analogy in no sense replaces mental effort, and that the most apparent relationship between two things may not be the most productive of knowledge. The statement that "Occult philosophy is the only science that can teach it" shows that analogy is a tool not to be confined solely to the phenomena of the physical world. The Platonic idea of the archetypal world as the source of all visible forms seems to be a natural application of this.

It is therefore necessary, as Plato contended, to establish first principles, to distinguish between appearance and reality. In the attempt to do this, it soon becomes apparent that though their consequences may be subjected to rational scrutiny, first principles

are not subject to proof in intellectual terms. They are rather a matter of what seems intuitively and inescapably so, formulated in the broadest possible terms. Thus H.P.B.'s statement of the Three Fundamental Propositions and the attendant explanations can be seen to be an absolutely necessary preface to the rest of her work. In this context we might reasonably suggest that the source of man's self or being is, ultimately, "an Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude." That, further, the function of the soul is to realize its identity with this principle or origin. Any analogy, therefore, which serves to illuminate this identity would at least partake of truth.

If this is so, then we could consider the fact that there are many kinds of death; that every death is an integral part of life, and that there would be no life without death. It is possible, then, that what is said in Theosophical teachings about the after-death states may be applicable in many ways to the processes of living and dying that we encounter in waking life. We are the constant observers of these processes, although our present awareness does not seem to reach beyond our bodily life span.

For instance, if our present life is in the states of consciousness marked off by our idea of ourselves, which compel us to interpret the external conditions in the way that we do, then the kind of thinking we do is likely to confirm the illusions under which we live. Motivated by a desire to do right, but either lacking sufficient knowledge or without the willingness to face the uncertainties of ignorance, we might spend years in a sort of devachanic dream of limited righteous behavior, which would be productive of reward, though not of wide knowledge. Again, pursued by thoughts of inadequacy or failure, smarting from injustice endured, we might dwell almost continuously in a state paralleling Kama-loka. At the inception of almost any experience, if we pause to take thought, there may be a vision of what can be accomplished, and then, at its end, there is opportunity for insight into what has been gained that is of value to the ego, irrespective of circumstances. It is not so difficult to see that these processes, repeated so often, proceed in the same mode as the larger cycles of human birth and death.

THE CHRISTIAN SCHEME

JESUITRY AND MASONRY: III

IN the book called by Champollion *Le Manifestation à la Lumière,* there is a chapter on the *Ritual* which is full of mysterious dialogues, with addresses to various "Powers" by the soul. Among these dialogues there is one which is more than expressive of the potentiality of the "Word." The scene is laid in the "Hall of the Two Truths." The "Door," the "Hall of Truth," and even the various parts of the gate, address the soul which presents itself for admission. They all forbid it entrance unless it tells them their mystery, or mystic names. What student of the Secret Doctrine can fail to recognize in these names an identity of meaning and purpose with those to be met with in the *Vedas,* the later works of the Brahmans, and the *Kabala?*

Magicians, Kabalists, Mystics, Neo-platonists and Theurgists of Alexandria, who so surpassed the Christians in their achievements in the secret science; Brahmans or Samaneans (Shamans) of old; and modern Brahmans, Buddhists, and Lamaists, have all claimed that a certain power attaches to these various names, pertaining to one ineffable Word. We have shown from personal experience how deeply the belief is rooted to this day in the popular mind all over Russia, that the Word works "miracles" and is at the bottom of every magical feat. Kabalists mysteriously connect *Faith* with it. So did the apostles, basing their assertions on the words of Jesus, who is made to say: "If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you," and Paul, repeating the words of Moses, tells that "the WORD is nigh thee, even in thy mouth, and in thy heart; that is, the *word of faith*" (Rom. 10:8). But who, except the initiates, can boast of comprehending its full significance?

In our days it is as it was in olden times, to believe in the biblical "miracles" requires *faith;* but to be enabled to produce them one's self demands a knowledge of the esoteric meaning of the "word." "If Christ," say Dr. Farrar and Canon Westcott, "wrought no mira-

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NOTE.—"The Christian Scheme," begun in November, 1967, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianity.

cles, then the *gospels* are untrustworthy." But even supposing that he did work them, would that prove that gospels written by others than himself are any more trustworthy? And if not, to what purpose is the argument? Besides, such a line of reasoning would warrant the analogy that miracles performed by other religionists than Christians ought to make *their* gospels trustworthy. Does not this imply at least an equality between the Christian Scriptures and the Buddhist sacred books? For these equally abound with phenomena of the most astounding character. Moreover, the Christians have no longer *genuine* miracles produced through their priests, for they have *lost the Word*. But many a Buddhist Lama or Siamese Talapoin—unless all travellers have conspired to lie—has been and now is able to duplicate every phenomenon described in the *New Testament,* and even do more, without any pretence of suspension of natural law or divine intervention either. In fact, Christianity proves that it is as dead in faith as it is dead in works, while Buddhism is full of vitality and supported by practical proofs.

The best argument in favor of the genuineness of Buddhist "miracles" lies in the fact that Catholic missionaries, instead of denying them or treating them as simple jugglery—as some Protestant missionaries do, have often found themselves in such straits as to be forced to adopt the forlorn alternative of laying the whole on the back of the Devil. . . . The "Ineffable Name" of every country and religion relates to that which the Masons affirm to be the mysterious characters emblematic of the nine names or attributes by which the Deity was known to the initiates.

But now that so many of the most important secrets of Masonry have been divulged by friend and foe, may we not say, without suspicion of malice or ill-feeling, that since the sad catastrophe of the Templars, no "Lodge" in Europe, still less in America, has ever known anything worth concealing. Reluctant to be misunderstood, we say *no* Lodge, leaving a few *chosen* brethren entirely out of question. The frantic denunciations of the Craft by Catholic and Protestant writers appear simply ridiculous, as also the affirmation of the Abbé Barruel that everything "betrays our Freemasons as the decendants of those proscribed Knights" Templars of 1314. The *Memoirs of Jacobinism* by this Abbé, an eye-witness to the horrors of the first Revolution, is devoted in great measure to the Rosicrucians and other Masonic fraternities. The fact alone that he traces the modern Masons to the Templars, and points them out as secret

assassins, trained to political murder, shows how little he knew of them, but how ardently he desired, at the same time, to find in these societies convenient scape-goats for the crimes and sins of another secret society which, since its existence, has harbored more than one dangerous political assassin—the Society of Jesus.

The accusations against Masons have been mostly half guesswork, half unquenchable malice and predetermined vilification. Nothing conclusive and certain of a criminal character has been directly proven against them.

A series of *Lectures* upon Freemasonry and its dangers, as delivered in 1862, by James Burton Robertson, Professor of Modern History in the Dublin University, are lying before us. In them the lecturer quotes profusely as his authorities the said Abbé (Barruel, a natural enemy of the Masons, *who cannot be caught at the confessional*), and Robison, a well-known apostate-Mason of 1798. As usual with every party, whether belonging to the Masonic or anti-Masonic side, the traitor from the opposing camp is welcomed with praise and encouragement, and great care is taken to whitewash him. However convenient for certain political reasons the celebrated Committee of the Anti-Masonic Convention of 1830 (U.S. of America) may have found it to adopt this most Jesuitical proposition of Puffendorf that "oaths oblige not when they are absurd and impertinent," and that other which teaches that "an oath obliges not if God does not accept it," yet no truly honest man would accept such sophistry. We sincerely believe that the better portion of humanity will ever bear in mind that there exists a moral code of honor far more binding than an oath, whether on the *Bible, Koran,* or *Veda.* The Essenes never swore on anything at all, but their "ayes" and "nays" were as good and far better than an oath. Besides, it seems surpassingly strange to find nations that call themselves Christian instituting customs in civil and ecclesiastical courts diametrically opposed to the command of their God, who distinctly forbids any swearing at all, "neither by heaven . . . nor by the earth . . . nor by the head." It seems to us that to maintain that "an oath obliges not if God does not accept it," besides being an absurdity—as no man living, whether he be fallible or infallible, can learn anything of God's secret thoughts—is *anti-Christian* in the full sense of the word. The argument is brought forward only because it is convenient and answers the object. Oaths will never be binding till each man will fully understand that humanity is the highest manifestation on earth

of the Unseen Supreme Deity, and each man an incarnation of his God; and when the sense of *personal* responsibility will be so developed in him that he will consider forswearing the greatest possible insult to himself, as well as to humanity. No oath is now binding, unless taken by one who, without any oath at all, would solemnly keep his simple promise of honor. Therefore, to bring forward as authorities such men as Barruel or Robison is simply obtaining the public confidence under false pretenses. It is not the "spirit of *Masonic malice* whose heart coins slanders like a mint," but far more that of the Catholic clergy and their champions; and a man who would reconcile the two ideas of honor and perjury, in any case whatever, is not to be trusted himself.

But we will return to these *Lectures* of Robertson and his charges against Masonry. The greatest accusation brought against the latter is that Masons reject a *personal* God (this on the authority of Barruel and Robison), and that they claim to be in possession of a "secret to make men better and happier than Christ, his apostles and his Church have made them." Were the latter accusation but half true, it might yet allow the consoling hope that they had really found that secret by breaking off entirely from the mythical Christ of the Church and the official Jehovah. But both the accusations are simply malicious as they are absurd and untrue; as we shall presently see.

Let it not be imagined that we are influenced by personal feeling in any of our reflections upon Masonry. So far from this being the case we unhesitatingly proclaim our highest respect for the original purposes of the Order and some of our most valued friends are within its membership. We say naught against Masonry as it should be, but denounce it as, thanks to the intriguing clergy, both Catholic and Protestant, it now begins to be. Professedly the most absolute of democracies, it is practically the appanage of aristocracy, wealth, and personal ambition. Professedly the teacher of true ethics, it is debased into a propaganda of anthropomorphic theology. The half-naked apprentice, brought before the master during the initiation of the first degree, is taught that at the door of the lodge every social distinction is laid aside, and the poorest brother is the peer of every other, though a reigning sovereign or an imperial prince. In practice, the Craft turns lickspittle in every monarchical country, to any regal scion who may deign, for the sake of using it as a political tool, to put on the once symbolic lambskin.

But, if there are a few Masons who, from study of kabalistic and other rare works, and coming in personal communication with "Brothers" from the far-away East, have learned something of *esoteric* Masonry, it is not the case with the hundreds of American Lodges. While engaged on this chapter, we have received most unexpectedly, through the kindness of a friend, a copy of Mr. Yarker's volume, from which passages are quoted above. It is brimful of learning and, what is more, of *knowledge,* as it seems to us. It is especially valuable at this moment, since it corroborates, in many particulars, what we have said in this work. Thus, we read in it the following:

"We think we have sufficiently established the fact of the connection of Freemasonry with other speculative rites of antiquity, as well as the antiquity and purity of the old English Templar-Rite of *seven degrees* and the spurious derivation of many of the other rites therefrom."

Such high Masons need not be told, though Craftsmen in general do, that the time has come to remodel Masonry, and restore those ancient landmarks, borrowed from the early sodalities, which the eighteenth century founders of speculative Freemasonry meant to have incorporated in the fraternity. There are no longer any secrets left unpublished; the Order is degenerating into a convenience for selfish men to use, and bad men to debase.

It is but recently that a majority of the Supreme Councils of the Ancient and Accepted Rite assembled at Lausanne, justly revolting against such a blasphemous belief as that in a personal Deity, invested with all human attributes, pronounced the following words: "Freemasonry proclaims, as it has proclaimed from its origin, the existence of a *creative principle,* under the name of the great Architect of the universe." Against this, a small minority has protested, urging that "belief in a *creative principle* is not *the belief in God, which Freemasonry requires of every candidate* before he can pass its very threshold."

This confession does not sound like the rejection of a personal God. Could we have had the slightest doubt upon the subject, it would be thoroughly dispelled by the words of General Albert Pike, perhaps the greatest authority of the day, among American Masons, who raises himself most violently against this innovation. We cannot do better than quote his words:

"This *Principe Createur* is no new phrase—it is but an old term revived. *Our adversaries, numerous and formidable,* will say, and will have the right to say, that our *Principe Createur* is identical with the *Principe Generateur* of the Indians and Egyptians, and may fitly be symbolized as it was symbolized anciently, by the Lingæ. . . . To accept this, in lieu of a personal God, is TO ABANDON CHRISTIANITY, and *the worship of Jehovah,* and return to wallow in the styes of Paganism."

And are those of *Jesuitism,* then, so much cleaner? "Our adversaries, numerous and formidable." That sentence says all. Who these so formidable enemies are, is useless to inquire. They are the Roman Catholics, and some of the Reformed Presbyterians. To read what the two factions respectively write, we may well ask which adversary is the more afraid of the other. But, what shall it profit any one to organize against a fraternity that does not even dare to have a belief of its own for fear of giving offense? And pray, how, if Masonic oaths mean anything, and Masonic penalties are regarded as more than burlesque, can any adversaries, numerous or few, feeble or strong, know what goes on inside the lodge, or penetrate beyond that "brother terrible, or the tiler, who guards, with a drawn sword, the portals of the lodge?" Is, then, this "brother terrible" no more formidable than Offenbach's *General Boum,* with his smoking pistol, jingling spurs, and towering *panache?* Of what use the millions of men that make up this great fraternity, the world over, if they cannot be so cemented together as to bid defiance to all adversaries? Can it be that the "mystic tie" is but a rope of sand, and Masonry but a toy to feed the vanity of a few leaders who rejoice in ribbons and regalia? Is its authority as false as its antiquity? It seems so, indeed; and yet, as "even the fleas have smaller fleas to bite 'em," there are Catholic alarmists, even here, who pretend to fear Masonry!

And yet, these same Catholics, in all the serenity of their traditional impudence, publicly threaten America, with its 500,000 Masons, and 34,000,000 Protestants, with a union of Church and State under the direction of Rome! The danger which threatens the free institutions of this republic, we are told, will come from "the principles of Protestantism logically developed." The present Secretary of the Navy—the Hon. R. W. Thompson, of Indiana, having actually dared, in his own free Protestant country, to publish a book recently on *Papacy and the Civil Power,* in which his language is as moderate

as it is gentlemanly and fair, a Roman Catholic priest, at Washington, D.C.—the very seat of Government—denounces him with violence. What is better, a representative member of the Society of Jesus, Father F. X. Weninger, D.D., pours upon his devoted head a vial of wrath that seems to have been brought direct from the Vatican cellars. "The assertions," he says, "which Mr. Thompson makes on the necessary antagonism between the Catholic Church and free institutions, are characterized by pitiful ignorance and blind audacity. He is reckless of logic, of history, of common sense, of charity; and presents himself before the loyal American people as a narrow-minded bigot. No scholar would venture to repeat the stale calumnies which have so often been refuted. . . . In answer to his accusations against the Church as the enemy of liberty, I tell him that, if ever this country should become a Catholic country, that is, if Catholics should ever be in the majority, and *have the control of political power,* then he would see the principles of our Constitution carried out to the fullest extent; he would see that these States would be in very deed *United.* He would behold a people living in peace and harmony; joined in the bonds of one faith, their hearts beating in unison with love of their fatherland, with charity and forbearance toward all, and respecting the rights and consciences even of their slanderers."

In behalf of this "Society of Jesus," he advises Mr. Thompson to send his book to the Czar, Alexander II., and to Frederick William, Emperor of Germany. He may expect from them, as a token of their sympathy, the orders of St. Andrew and of the Black Eagle. "From clear-minded, self-thinking, patriotic Americans, he cannot expect anything but the *decoration* of their contempt. As long as American hearts *will* beat in American bosoms, and the blood of their fathers *shall* flow in their veins, such efforts as Thompson's *shall* not suceed. True, genuine Americans will protect the Catholic Church in this country and *will finally join it.*" After that, having thus, as he seems to think, left the corpse of his impious antagonist upon the field, he marches off emptying the dregs of his exhausted bottle after the following fashion: "We leave the volume, whose argument we have killed, as a carcass to be devoured by those Texan buzzards—those stinking birds—we mean that kind of men who love to feed on corruption, calumnies, and lies, and are attracted by the stench of them."

Moral: This will teach fair-minded, sober, and gentlemanly

writers that even so well-bred an antagonist as Mr. Thompson has shown himself in his book, cannot hope to escape the only available weapon in the Catholic armory—Billingsgate. The whole argument of the author shows that while forcible, he intends to be fair; but he might as well have attacked with a Tertullianistic violence, for his treatment would not have been worse. It will doubtless afford him some consolation to be placed in the same category with schismatic and infidel emperors and kings.

While Americans, including Masons, are now warned to prepare themselves to join the Holy Apostolic and Roman Catholic Church, we are glad to know that there are some as loyal and respected as any in Masonry who support our views. Conspicuous among them is our venerable friend Mr. Leon Hyneman, P.M., and a member of the Grand Lodge of Pennsylvania. For eight or nine years he was editor of the *Masonic Mirror and Keystone,* and is an author of repute. He assures us personally that for over thirty years he has combated the design to erect into a Masonic dogma, belief in a *personal* God. In his work, *Ancient York and London Grand Lodges,* he says (p. 169): "Masonry, instead of unfolding professionally with the intellectual advancement of scientific knowledge and general intelligence, has departed from the original aims of the fraternity, and is apparently inclining towards a sectarian society. That is plainly to be seen . . . in the persistent determination not to expunge the sectarian innovations interpolated in the Ritual. . . . It would appear that the Masonic fraternity of this country are as indifferent to ancient landmarks and usages of Masonry, as the Masons of the past century, under the London Grand Lodge were." It was this conviction which prompted him, in 1856, when Jacques Etienne Marconis de Nègre, Grand Hierophant of the Rite of Memphis, came to America and tendered him the Grand Mastership of the Rite in the United States, and the Ancient and Accepted Rite offered him an Honorary 33d—to refuse both.

THE SELF

THE SELF is all, or if you like the word better, God. God is all and not outside of nature, and we must recognize this great unity of all things and beings in the Self. Atma (or Atman) is the Universal Spirit, the divine Monad, the Seventh Principle, so-called, in the septenary constitution of man. It is the Supreme Soul. Know HIM alone as the Self, and leave off other words.

Arouse, arouse in you the meaning of "Thou art That." Thou art the Self. This is the thing to think of in meditation, and if you believe it, then tell others the same. If you will look for Wisdom you will get it sure, and that is what you want or need. Did you know the Soul, then could you yourself reply to all those questions, for all knowledge is there. In the soul is every creature and every thought alike. To the Spirit there is no time, no past or future, no space or clime. In itself it mirrors all finite fate, possessing in oneness, gazing on all that has befallen its evolution in time and space.

If in the Self all things *are,* then we cannot wish to be something which we can only compass by excluding something else. The Deity desires experience or self-knowledge, which is only to be attained by stepping, so to say, aside from self. So the Deity produces the manifested universes consisting of matter, psychical nature, and spirit. In the Spirit alone resides the great consciousness of the whole; and so it goes on ever producing and drawing into itself, accumulating such vast and enormous experiences that the pen falls down at the thought. How can that be put into language? It is impossible, for we at once are met with the thought that the Deity must know all at all times.

The One Consciousness of each person is the Witness or Spectator of the actions and experiences of every state we are in or pass through. [We are] to rely upon the One Consciousness which, as differentiated in a man, is his Higher Self. By means of this higher self he is to strengthen the lower, or that which he is accustomed to call "myself." The superior nature can be known because it is in

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NOTE.—Collated from the writings of William Q. Judge.

fact the Knower who resides in every human being who has not degraded himself utterly. But this must be admitted before any approach to the light can be made. And but few are really willing, and many are unable, to admit the universal character of the Self.

So long as doubt remains there will be no peace, no certainty, nor any hope of finding it in this world or the lives upon it hereafter, and not even in the vast reaches of other universes on which we may live in future ages; the doubter now will be the doubter then, and so on while the wheel revolves for the millions of years yet before us.

The greatest error in occultism is to doubt one's self, for it leads to all doubt. The doubts of others, which we have, always spring from the inward doubt of self. Do not doubt, then, even so much as you admit, in yourself. By living that way you will learn a good deal about yourself, while by looking for and noting the possible faults of others—no matter how greatly they have sinned, in your opinion—you will learn nothing and will merely prove yourself an ass.

As we are striving to reach God, we must learn to be as near like Him as possible. He loves and hates not; we must strive to regard the greatest vice as being something we must not hate while we will not engage in it, and then we may approach that state where we will know the greater love that takes in good and evil men and things alike.

You seek *The Warrior*. He is here somewhere. No one can find him for you. You must do that. Still He fights on. No doubt He sees you and tries to make you see Him. Still he fights on and on. Each one would *see* the Self differently and yet would never see it, for to see it is to *be* it.

The first step in *becoming* is Resignation. Resignation is the sure, true, and royal road. The act that pleases that Lord is the act which is done as presented with no attachment to its result, while the act that is unpleasing to Him is the one which we do, desiring some result therefrom. We can on the way stop to look ahead, for no matter how sombre or howsoever weak ourselves, the Spectator sees it all and beckons to us, and whispers, "Be of good courage, for I have prepared a place for you where you will be with me forever." He is the Great Self; He is ourselves.

It is not so much the clearly perceived outward result that counts,

as the motive, effort, and aim, for judgment is not passed upon us among the things of sense where human time exists, but in that larger sphere of being where time ceases, and where we are confronted by what *we are* and not by what we have done. That which we have done touches us only in mortal life among the delusions of material existence; but the motives with which we live our lives go to make up our greater being, our larger life, our truer self.

Rely within yourself on your Higher Self always, and that gives strength, as the Self uses whom it will. Persevere, and little by little *new ideals* and thought-forms will drive out of you the old ones. This is the eternal process. The way gets clearer as we go on, but as *we* get clearer we get less anxious as to the way ahead.

Those who worship or believe in the Self as all-in-all, not separate from any, supreme, the container, the whole, go to It, and, becoming It, know all because of its knowledge, and cease to be subject to change, because It is changeless. This also is law, and not sentiment.

An Existential Paradox

Cause, act, and end constitute a *continuum,* a *plenum* . . . freedom in its foundation coincides with the nothingness which is at the heart of man. Human-reality is free because it *is not enough.* It is free because it is perpetually wrenched away from itself and because it has been separated by a nothingness from what it is and from what it will be. It is free, finally, because its present being is itself a nothingness in the form of the "reflection-reflecting." Man is free because he is not himself but presence to himself. The being which is what it is can not be free. Freedom is precisely the nothingness which *is made-to-be* at the heart of man and which forces human-reality *to make itself* instead of *to be*. . . . If we start by conceiving of man as a plenum it is absurd to try to find in him afterwards moments of psychic regions in which he would be free. As well look for emptiness in a container which one has filled beforehand up to the brim! Man can not be sometimes slave and sometimes free; he is wholly and forever free or he is not free at all.

—Jean Paul Sartre

on the lookout

A Word for Universal Brotherhood

Recently Arthur E. Morgan, former president of Antioch College and now ninety-two, spoke out again in defense of an old covenant. The occasion for his comment, reported in the Winter number of *Religious Humanism,* was the violation of one of the conditions of the gift of the John Bryan State Park to the state of Ohio: that there should be no public religious services held in the park. *Religious Humanism* reproduces a part of Dr. Morgan's letter to the local paper:

> Last week I offended several of my friends . . . I think that an important matter was involved: the condition made by John Bryan, that there be no public religious services in Bryan Park, was ignored.
>
> About thirty-five years ago a citizen made a present to the locality of a beautiful tract of land, which he had been carefully guarding through the years. He wanted to give that piece of land but he wanted to do more than that. He wanted to use the occasion to influence the minds and spirits of his fellow man. John Bryan gave Bryan Park to the people under three conditions.
>
> The first condition was that there should be no race discrimination in the use of the land. He spoke a word for universal brotherhood, in a locality where discrimination was far from absent.

An "Unlovely" Myth

> The second condition was that no intoxicating beverages should be taken to the park. The means we have for living our life is our body. To live the soundest and fullest life we must care for it. He would leave behind a reminder of that fact.
>
> His third concern was that men should look honestly at life and the world. He saw that there was a habit over the world of men to build myths, and then to indoctrinate others, especially young children, until they come to see the myths as the very truth. The Mormons have one myth, the Buddhists another, the Hindus another, and the Muslims another; and there are others. Not more than one of these could be true. . . . Of all the religious myths with which young children are brainwashed, is there any other so unlovely as the Christian myth? In fact

there is so much soundness and fineness among men that they try to avoid the issue by repeating only half their myth. They say that "We are saved by the blood of Jesus." But what are we saved from? . . . from being sent to eternal damnation by an angry God. . . .

"Look Honestly at Life"

We are so repelled by that doctrine that we squirm and avoid looking at it plainly. . . . We lack the courage and honesty to face that myth directly.

What John Bryan hoped was that men would directly give up that myth and look honestly at life and the world to see what we can learn about good living. When they do that they find that right living is hard work. We too often act as men of good will would not act toward each other. . . . The time and energy spent in concern over the myth might better be spent in carefully examining our lives and committing them to human well being and to respect and care for our own persons. . . . Our churches are now giving much time to such purpose, but the present religious pattern is very mixed. John Bryan hoped to clarify that pattern. For that reason I hope that the third condition will be honestly and productively respected.

Holistic Biology

A recent article by Margaret Mead (*Look,* April 21) contains reflections on the future role of religion in relation to man and nature. Noting that many of the young are turning away from the Judeo-Christian tradition to the religions of the East, Africa, and the American Indians in their search for a relationship different from our traditional war-between-man-and-nature one, Dr. Mead rejects physics and chemistry as models for a synthesis between religion and science. Preferring what seem to her the less mechanistic potentialities of biology, she says:

Such a synthesis would take into account all of our new, intricate knowledge of the web of life. It would distinguish between the kind of applications of science modeled on physics and chemistry—where there is an attempt to maximize one factor at the expense of another—and those applications based on biology, where optimization rather than maximization is sought. It would use the recognition that when man permitted himself to become alienated from part of himself, elevating rationality and often narrow purpose above those ancient intuitive properties of the mind that bind him to his biological past, he was in effect cutting himself off from the rest of the natural world. It would use also the recognition that among human beings, individuality has reached such a high point that each of us, as he or she matures, becomes a special version of the entire environ-

ment, almost a separate species in himself or herself.

Higher Development Needed

While primitive cultures often embody "ancient intuitive properties of the mind," our culture seems to demand an incarnation of these qualities beyond what has been achieved in the past, as Dr. Mead fairly notes:

> The relationship of primitive man to his environment can, however, be very much over-romanticized. Indians who had lived for centuries in a comfortable relationship to game without exterminating it, rapidly slaughtered the buffalo when given firearms. Faced with new and much more destructive hunting weapons, they showed no more restraint than modern man has shown in his headlong manufacturing of non-degradable plastics or insoluble detergents. The Australian aborigine, who had developed a nomadic life precisely related to the sanitation demands of the desert, carried little of his careful habits over when he camped near a modern town. The very delicacy of the earlier adjustments of the Asian peasant who recycled human waste, of the Eskimo tabooing seafood when land food was available, only point up the way each age must make its own style of relating to the environment.

Other Possibilities

However, it is conceivable that the abstract nature of the sciences of chemistry and physics would enable them, if used imaginatively, to become the keys to the structure of the universe in regions lying beyond or rather within the matter that is both the concern and preoccupation of biology. Yet even the most enthusiastic champion of environmental unity will miss the solution to our problems without recognition of the underlying transcendental unity. Indicating the direction that search for synthesis between religion and science was likely to take, and indeed has begun to take, H.P.B. went on to outline the vastly greater implications of man's identity with nature:

> Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. With every day, the identity between the animal and physical man, between the plant and man, and even between the reptile and its nest, the rock, and man—is more and more clearly shown. The physical and chemical constituents of all being found to be identical, chemical science may well say that there is no difference between the matter which composes the ox and that which forms man. But the Occult doctrine is far more explicit. It says:—Not only the chemical

compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—*is a life.*

Life—Creator and Destroyer

Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expels those souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries—the *living body* of man, animal, or plant, every second in time and space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations. It is that mysterious LIFE, represented collectively by countless myriads of lives, that follows in its own sporadic way, the hitherto incomprehensible law of Atavism; that copies family resemblances as well as those it finds impressed in the aura of the generators of every future human being, a mystery, in short, that will receive fuller attention elsewhere. (*S.D.* I, 261.)

From Obedience to Justice

In an interview published in *Psychology Today* (May), Jean Piaget, noted Swiss educational psychologist, makes provocative comment on the emergence of moral judgment in children. Asked about the way in which children develop their own sense of right and wrong, he said:

Piaget: You must distinguish between two periods in the development of moral judgment. In the first period, a child accepts his rules from authority and the ideas of adults are important to him. In the second period, he is independent of adults. Solidarity grows between children and a morality develops, based on cooperation.

Hall: As more mothers work, children are placed in nursery schools at earlier ages, and communal methods of life, like those in the kibbutz, are becoming more common. Suppose adults did not impose standards of right and wrong upon children who were reared in a kibbutz. Would the children develop this sense of moral justice and cooperation anyway?

Piaget: It would happen even earlier. And if the adults are ready to discuss matters seriously with the children they will form a system of cooperation with the adults.

Hall: Would the morality that developed under this coopera-

tive system be likely to lessen the conflict between the generations?

Piaget: I would think so. Children often must discover the idea of justice at the expense of their parents. From about the age of seven or eight, justice prevails over obedience. But this theory should be studied experimentally.

"Something Much Larger"

The experiences of George Dennison in his First Street School, related in his book *The Lives of Children,* seem to confirm this view. In one place, after describing a quarrel about a game, in which he refused to intervene, he comments:

> What did it mean to the boys that their teacher wouldn't enforce the rules? Did it mean that he didn't care? Hardly, for they had come to know me through hundreds of other situations. They knew that I did care, and they knew very accurately (probably better than I) just where my caring ended. My refusal meant the most obvious thing. It meant not only that the game was theirs, but the rules of the game as well. And so I was not withholding myself, but was in fact putting myself in relation with something much larger than the game, something which the boys had again experienced in other contexts. This larger thing was their independent life in the world. My proper role vis-à-vis their independence was that of an observer and protector, and this was precisely the role I had taken. The effect of this was to locate all questions of ethics and conduct in the experience itself, that is, in the boys themselves, and not in some figure of authority. The further effect of this important shift in responsibility was that each boy was able to experience the *necessary* relationship between his own excitement and the code of conduct which joined him to others in a social group. Which is to say that their play—*because it was unsupervised*—acquired the moral pressures which are inherent in games, for at bottom this is precisely what morality is: the sense of the necessary relation between self and others, group conduct and individual fulfillment.

One Question, Not Two

And again, further on:

> The word "limits," then, does not mean rules and regulations and figures of authority. It refers to the border line at which individual and social necessities meet and merge, the true edge of necessity. This is as much as to say that the question, Who am I? belongs to the question, Who are you? They are not two questions at all, but one single, indissoluble fact.

The realization that these two questions are in reality "but one

single, indissoluble fact," makes the difference between social action that is merely politic, no matter what its origin, and true morality.

On "Transplants"

An article in the *Journal of The National Medical Association* for January ("The Ethics of Heart Transplantation") explores various facets of the question of how death should be defined, in consideration of the necessities involved in transplanting organs. On the widespread insistence among medical scientists that a new definition of death is urgently needed, the author has this comment:

> I insist that we ask:
>
> 1. What are our priorities? Space? The National Defense? The Domestic Tranquility? or The General Welfare?
>
> 2. What are our values?
>
> 3. Why insistence upon a declaration of death before the 'patient' is taken off the respirator? Why the rush to definition? particularly when Beecher's own colleague, Dr. Herrman L. Blumgart, professor of medicine, emeritus, at Harvard, has written as late as this year that "there is diversity among medical and lay judgments as to what constitutes death."
>
> With the problem of rejection not yet resolved, or, if you will, tolerance not yet achieved, with the preservation of cadaveric organs in a viable state not yet perfected, and in face of the high mortality rate of heart transplant recipients to date, I would in all humility suggest that the right to adopt new criteria for defining death is not the exclusive right of the medical community.

They Ask the Wrong Questions

The apparently improper haste in deciding this question suggests that the primary consideration has not been what is important for the human beings involved, but what will promote and protect "scientific progress." But the issues raised still do not touch the vital issue of what man, in essence, is. Only if a human being is regarded as merely a collection of hereditary and environmental endowments does the question of the exact moment of death remain of paramount importance. But if man is an enduring intelligence whose essence is not defined by either life or death, and who becomes known, through cyclic appearance in bodies, as the reincarnating ego, then the weighty moral questions stirred by transplant techniques diminish in importance. They would then be replaced by the much more substantial issue of whether or not an immortal

being is indeed served by a year or two more of life—if that—by means of "borrowed" organs. With the desperate fear of death removed, and a true sense of the relationship of body to soul restored, who would be interested in these last-ditch prolongations of life and an "ethical" inquiry into such matters, circumscribed as it is by utter materialism?

"High Intensity"

The Theosophical Movement for January reports a puzzling disclosure which might give pause to advocates of organ transplants:

> Opponents of heart transplants have another argument now against this radical surgical technique. It has just been disclosed that an examination of the body of Dr. Blaiberg, the longest survivor so far with a transplanted heart inside him, showed that the very disease which necessitated the transplant eventually destroyed the new heart. Dr. Blaiberg's trouble was technically known as coronary atheroma, a degenerative change in the inner tissue of the heart's arteries. The donor's heart was free of this, but after 19 months in the new body the transplanted heart showed atheroma of a very high intensity. What happened was that the disease which was killing him earlier had infected the new heart. (*The Times of India*, Dec. 10, 1969.)

Mechanical Inhibition?

Mr. Judge's article "Replanting Diseases for Future Use" is suggestive in this context. He says:

> As Patanjali put it ages ago, in mind lie planted all seeds with self-reproductive power inherent in them, only waiting for time and circumstances to sprout again. Here are the causes for our diseases. Product of thought truly, but thought long finished and now transformed into cause beyond our present thought. Lying like tigers by the edge of the jungle's pool ready to spring when the hour arrives, they may come forward accompanied by counteractions due to other causes, or they may come alone.
>
> When these seeds sprout and liberate their forces they show themselves in diseases in the body, where they exhaust themselves. To attack them with the forces belonging to the plane of mind is to force them again to their hiding place, to inhibit their development, to stop their exhaustion and transfer to the grosser levels of life. They are forcibly dragged back, only to lie waiting once more for their natural expression in some other life. That natural expression is through a body, or rather through the lowest vehicle in use in any evolutionary period.

"Living Clocks"

In the January *Psychology Today,* Marc Richelle offers inter-

esting information concerning "biological clocks." While precise cyclic behavior is common in nature, bees exhibit especially punctual behavior:

> Bees show great precision in coming to a place where there is food at exactly the same hour each day. Bees tested in soundproof chambers, in constant light and in constant darkness remained precisely punctual. By lowering the temperature, one could affect their timing, but could not explain it. Even when they were taken down into a deep salt mine or sent by jet across the Atlantic, bees kept precise time.
>
> This rhythmic activity is almost universal in nature, from unicellular algae to man. Biological clocks, as they are called somewhat metaphorically, have become the focus of extensive research in recent years. The phenomenon attracted the attention of scientists more than two centuries ago. Carl von Linné, the Swedish naturalist who in 1750 founded the modern system of botanical nomenclature, proposed to use flowers to build a living clock. Different flowers would open at regular intervals to indicate the time of day.

Hopi Conception of Time

The author finds the intellectual or cultural counterpart of this instinctive cyclic behavior in the way men think of or use time:

> Though some cultures develop explicit philosophies of time, all cultures have implicit philosophies that are expressed in attitudes toward death, in myths, in language and in daily conduct. Time is experienced as perpetual recycling in some cultures, among them those of the Hindus and the American Hopis (brilliantly analyzed by B. L. Whorf). . . .
>
> The Hopis do not divide time into discrete units that can be added one to the other; rather, they regard time as a repetition of the same event. If days are seen as one recurring event, then how you treat today will have effects on tomorrow. Hopi people emphasize preparation for coming events and believe that by maintaining favorable conditions they can insure the favorable development of later events. A large part of the Hopi religious ritual is focused on these preparations.
>
> This is very different from our conception which gives time a starting point and, eventually, an end. We often act as if we were running a race against time—we try to gain time, to do things faster.

Septenary Cycles

For analogues of the psychological cycles that have an even more subtle and far-reaching effect upon our lives, H.P.B. quotes Dr. Laycock on the periodicity of vital phenomena (*S.D.* II, 622-23 fn):

Having given a number of illustrations from natural history, the doctor adds: "The facts I have briefly glanced at are general facts, *and cannot happen day after day in so many millions of animals of every kind,* FROM THE LARVA OR OVUM OF A MINUTE INSECT UP TO MAN, *at definite periods,* from a mere *chance or coincidence* . . . I think it impossible to come to any less general conclusion than this, that *in animals, changes occur* every *three and a half, seven, fourteen, twenty-one,* or *twenty-eight days,* or at some *definite number of weeks*" or septenary cycles. Again, the same Dr. Laycock states that:—"Whatever type the fever may exhibit, *there will be a paroxysm on the seventh day . . . the fourteenth will be remarkable as a day of amendment . . .*" (either cure or death taking place). "If the fourth (paroxysm) be severe, and the fifth less so, the disease will end at the *seventh* paroxysm, and . . . change for the better . . . will be seen on the *fourteenth day,* namely about three or four o'clock a.m., when the system is most languid."

Cycles of Mental Development

H.P.B. comments:

This is pure "sooth-saying" by *cyclic* calculations, and it is connected with Chaldean astrolatry and astrology. Thus materialistic Science—medicine, *the most materialistic of all*—applies our occult laws to diseases, studies natural history with its help, recognizes its presence as a fact in nature, and yet must needs pooh-pooh the same archaic knowledge when claimed by the Occultists. For if the mysterious Septenary Cycle is a law in nature, *and it is one,* as proven; if it is found controlling the evolution and *involution* (or death) in the realms of entomology, icthyology and ornithology, as in the Kingdom of the Animal, mammalia and man—why cannot it be present and acting in Kosmos, in general, in its natural (though occult) divisions of time, races, and *mental* development? And why, furthermore, should not the most ancient adepts have studied and thoroughly mastered these cyclic laws under all their aspects?

Restored Reputation

A new children's book, *Paracelsus, Monarch of Medicine,* by Andrew Susac, deserves notice for its vindication of the great physician. While the book leaves much unsaid, the author succeeds in conveying a sense of mystery and dedication in the reformer of medicine, in a way that makes both seem entirely natural. And he does not neglect to show that the philosophy of Paracelsus developed apace with his medical theory and practice. Dissatisfied with the medical schools of the day, which afforded no opportunity for open-minded inquiry and which were savagely inhumane in practice, Paracelsus concluded that somewhere in Europe there

must be a man possessed of the knowledge he was seeking. Mr. Susac describes the first meeting of Paracelsus with his teacher, Trithemius, in which the latter explains what knowledge is:

> In a voice wonderfully serene, the gray-haired figure was describing two kinds of knowledge. The one, he said, was a knowledge of nature. Nature spoke not in words but in things, and this knowledge, compiled and ordered in books, was both praiseworthy and useful. It demanded painstaking care, and those dedicated to its discovery must believe as little as could be proved. But such knowledge, the piecemeal analysis and synthesis of nature, was endless and it inevitably proved futile to the individual man.

The "Great Work"

> Each individual owed it to himself to pursue a second and higher kind of knowledge: the knowledge of self. For however complete and accurate and helpful the knowledge of nature may become, it advances the individual not a whit in the great work which is himself. He must at long last come to grips with his own mind. The mind has powers which lie asleep until they are roused; but once roused and exercised, these powers bring a knowledge which is no longer fragmentary and piecemeal.
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> The mind, integrated and balanced, using its full powers harmoniously, sees the whole. And this new knowledge is different from both the common sense which is the mainstay and limitation of the uneducated serf and the intellect which, though it is a minor power of the human soul, is the pride and the delusion of the educated élite. Such powers as he had, said Trithemius, were by no means supernatural, but the completely natural result of tapping energies possessed but ignored by other men.
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> Young Hohenheim heard these words with a great happiness. His certainty that the knowledge of chemistry comes only to those who "try," could exist side by side with his Platonic urge that man, individual men with invincible will and purity of heart, was divine.

The pursuit of this ideal is admirably depicted in Mr. Susac's biography.

Forms in Nature and Art

A reminder that even in the minutest details of his physical structure man duplicates the world around him, is afforded by some pictures taken by Lennart Nilsson for *Life* (Jan. 9). Assorted views of pores, human hair, bone, the ear, and the taste buds, when magnified many times and artificially colored for photogenic reasons, take on the familiar aspects of caves, aspen trees, knot-holes, sea

shells and mushrooms. The striking repetition of design throughout nature has also been noticed in comparison with works of art. *Kunst und Naturform* by Georg Schmidt (Basilius Presse, 1960), places photographs of natural objects magnified many times side by side with paintings by noted modern artists. The similarities are remarkable. It might be recalled that Plato taught that the whole structure of the visible universe is the concrete evolution of a few, basic geometrical forms. The philosophical naturalness of these analogies and the tremendous scope of their application is hinted at in an article by William Q. Judge, *Universal Applications of Doctrine*:

> The sixth Brahmana is devoted to showing that all the worlds are woven in and within each other; and in the seventh the teacher declares that "the puller" or mover in all things whatsoever is the same Self which is in each man.
>
> The questioners then proceed and draw forth the statement that "what is above the heavens, beneath the earth, embracing heaven and earth, past, present and future, that is woven like warp and woof, in the ether," and that the ether is "woven like warp and woof in the Imperishable." If this be so, then any law that affects man must govern every portion of the universe in which he lives.